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The mechanical part of the work deserves high commendation; a typographical scheme which brings out clearly the excellent disposition of the matter, a clear open page, an analytical table of contents, and an index, are aids to the use of the book which publishers too seldom think it worth while to provide, but which readers cannot fail to appreciate.

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DIE EBED-JAHWE LIEDER IM II. TEIL DES JESAIA, exegetisch-kritisch u. biblisch-theologisch untersucht. Von LIC. THEOL. DR. L. LAUE, Hüfsprediger am königl. Prediger-Seminar zu Wittenberg. Wittenberg: P. Wunschmann, 1898. Pp. 74. M. 1.20.

SINCE the appearance of Duhm's commentary, *Das Buch Jesaja*, in 1892, in which he pointed out the probable separate existence of the so-called "Ebed-Jahwe Lieder" in Deutero-Isaiah (viz., 42:1-7; 49:1-6; 50:4-11; 52:13-53:12—four songs concerning the Servant of Jehovah), an unusual amount of study has been given to the possibility of this hypothesis. Martin Schian, in an inaugural dissertation (1894) entitled *Die Ebed-Jahwe Lieder in Jes. 40-66*, discussed the question fully and arrived at the conclusion that these "Servant of Jehovah Songs" are not the work of the chief author (p. 57). Cheyne, in his *Introduction to the Book of Isaiah*, 1895, arrived at a similar conclusion (p. 246).

In the work before us, Dr. Laue has gone over the evidence again, and likewise concludes that the so-called "Ebed-Jahwe Lieder" (excepting 50:4 ff.) are to be separated from the body of the book as foreign elements, and on the following grounds: (1) The Servant who appears in them is anonymous, without identification, and different from 41:8, etc.; (2) the contents of the songs (except chap. 50) in case they are Deutero-Isaiah's would be utterly incongruous with the theological preconceptions of the author; (3) the songs are complete in themselves, having a definite plan of their own, and form "a book within a book," and are consequently to be separated from the context; (4) the songs have no connection with their surroundings; and the manner in which they are incorporated into the context is obvious through the interpolations accompanying them (cf. 42:5, etc.). A further proof that they are not genuine is evident from the conception of the Servant of Jehovah in these poems; he is here an indi-

vidual, not a personification, of the people of Israel (pp. 73, 74). Laue fixes the date of their incorporation into the main text as *after* the time of Ezra (not, as Duhm, *before*), *i. e.*, in late post-exilic times (p. 72). The fifty-third chapter, he feels, is only explicable when it is supposed to have had its origin in a period in which the three most burning questions of post-exilic Judaism were abroad: viz., sacrifice in the sense of the Priest codex, theodicy in the sense of the "Servant" psalms, and Messianic expectation.

Laue's discussion is an earnest attempt to solve one of the most difficult problems in the whole range of Old Testament prophecy. He agrees with Cheyne that all the Servant passages are, properly speaking, independent of their present contexts, but denies that they were inserted by Deutero-Isaiah himself. His discussion shows many signs of independent judgment, and is consequently of independent worth in the world of critical literature. Most readers will agree with the author that the subject of the *Ebed*-passages is an *individual* (p. 54).

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EXAMEN CRITIQUE DE L'HISTOIRE DU SANCTUAIRE DE L'ARCHE.

Dissertation présentée à la faculté de théologie de l'université de Louvain pour l'obtention du grade de docteur. Par H. A. POELS. Tome I. Louvain: J. Van Linthout; Leiden: Brill, 1897. Pp. xiv + 422.

THIS lengthy dissertation is the first volume of a critical examination of the history of the Hebrew tabernacle. It covers the investigation from the conquest of Canaan to the time of the building of Solomon's temple. The general purpose of the writer is to show that the central sanctuary was an established feature of the national cult during this whole period, and that its history can be traced. The location of this sanctuary changed at least once after being established at Shiloh, but there was never more than one recognized national sanctuary at a time. The habit of villagers to offer their everyday sacrifices on the altars convenient to them was undoubted; the existence of rival sanctuaries, such as that of Gideon at Ophrah (Judg. 8:27) and of Bochim (Judg. 2:5), is unquestioned, as well as the deliberate act of David in removing the ark to Jerusalem. Moreover, that God could be freely consulted wherever there was a priest with an ephod